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of a writer's style, in sustaining this analysis by a consensus of critical opinion, in illustrating the particular characteristics of each writer by carefully selected extracts from his works, and in then requiring the pupil to find, in the works of the writer, parallel illustrations." It is thus a laboratory manual of stylistics, for students somewhat advanced, designed to lead them quickly to "positive and appreciable results," among which are mentioned growth of the pupil's own vocabulary, the development of his own style, and "the creation of a real hunger for the best literature."

From this it appears that the student is not to assimilate *memoriter* the dicta of critics, nor, on the other extreme, is he to make his own discoveries; but, as a median course, he is to observe, and then to correlate his observations with this volume as a touchstone for their more accurate identification. This middle course, of just enough help, seems to be pedagogically sound, in spite of a method of later vogue—such, for instance, as that adopted by the editors of the Yale *Shakespeare*, now appearing,—which permits to the student no critical aid, on the ground that this aid encourages him "to accept unassimilated opinions of others instead of developing his power of independent judgment." Herein is a real danger; but does not the justice on the supreme bench rise to the eminence of independent judgment through long and patient pondering of manifold decisions handed down, traditionally, if you please, for years before his time?

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## CORRESPONDENCE

### MISCELLANEOUS NOTES

#### (1) *Christ* 910-920

When I edited the *Christ*, in 1900, I was ignorant of the source of these lines. I now discover it to be Pseudo-Rufinus, commentary on *Ps.* 33, 17 (34, 16), in Migne, *Patr. Lat.* 21, 766: "Bonis quidem blandus est [vultus Domini] et propitius, malis vero terribilis et districtus." The commentary is certainly not by Rufinus; it may perhaps be by Vincentius, a Gallic presbyter, and date from the second half of the fifth century (*Realencyclopädie der Prot. Theol.*, 3d ed., xvii. 201). The passage continues: "Et sicut in memoria æterna erunt iusti [*Ps.* 111 (112), 7] ita de memoria

æterna tollentur mali," a comment on the last half of the verse: "ut perdat de terra memoriam eorum" (cf. *Ps.* 9, 6). With this compare *Chr.* 1536<sup>b</sup>-1537<sup>a</sup>; *El.* 1302<sup>b</sup>-1304<sup>a</sup>.

(2) Chaucer's *mormal*

The *New English Dictionary* gives no extended description of the sore before that furnished by the quotation under the year 1543. A contemporary of Chaucer's, writing in 1396, furnishes the following hints (*Manière de Langage*, p. 401):

Vrayement, sire, mon chival me ferist l'autre jour si malement que je ne puis mye aler. Ore regardez comment ma jambe en est tout enfleez. J'en ai grant cremeur qu'il devendra un *mormal*, car il puit vilaynement que un fumers pourriz tout plain de fiens, caroinge et merde et de tous autres ordures et choses puans; et j'en ai si grant paine que c'est merveilles; par quoy je pense bien que je ne vivrai guaires, se non que j'en ai le plus tost remedie, car si Dieux m'ait, il ne me chaudroit que je dounasse pour en estre guery.

(3) Petrarch, *Var.* 22

A passage of this letter (*Opera*, 1581, p. 1005; cf. Fracassetti v. 283) is as follows:

O bona Carmentis, quæ hoc inter absentes remedium meditata es! Fecerat idem apud Chaldæos Abraam, apud Hebræos Moyses, apud Græcos Cadmus; Aegyptiis et Latinis mulieres argutissime providistis—Isis Aegyptiis, tu nobis.

Petrarch must here be indebted to Isidore of Seville, *Etym.* 1. 3, 4:

Hebræorum litteras a Lege cœpisse per Moysen; Syrorum et Chaldæorum per Abraham. . . Aegyptiorum litteras Isis regina, Inachis filia, de Græcia veniens in Aegyptum, repperit, et Aegyptiis tradidit. . . Cadmus, Agenoris filius, Græcas litteras a Phœnice in Græciam decem et septem primus attulit. . . Latinas litteras Carmentis nympa prima Italii tradidit.

The beautiful manuscript of Isidore which Petrarch's father bought for him in Paris is still in existence as No. 7595 of the Bibliothèque Nationale (Nolhac, *Pétrarque et l'Humanisme*, 2d ed., I, 35, 113; II, 209). It is the first volume that we know him to have possessed.

(4) *Lycidas*

Referring to Miss King's note on *Lycidas* in the May number of *Mod. Lang. Notes*, may I call attention to my article on the same subject in the *Mod. Lang. Review* for January, 1907 (republished in Spanish in the *Boletín de la Real Academia Gallega* for June 20, 1907, pp. 6-9)?

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